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[ONE PENNY.]

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NOTES OF THE WEEK.

THE death of Professor Jean Réville at the early age of 53 is a great grief to a large circle of friends and a serious loss to the liberal religious movement. He succumbed to the after-effects of an operation performed in the hospital at Paris. In a letter from his daughter, received the day before he died, she said that, although her father would not be able to be present at the Whit-week meetings in London, he hoped to send a message. Professor Réville succeeded to the Chair of the History of Religions in the University of Paris formerly held by his distinguished father. He was a scholar of European repute, and a prominent leader among the liberal Protestants of France. His attachment to the International Council of Unitarians and other liberal religious thinkers and workers was very strong. He took an active part in the meetings held in London in 1901, and at the subsequent congresses held at Amsterdam, Geneva, and Boston, and diligently attended the various committee meetings where his advice was always highly valued. Those who had the privilege of his friendship, know how happily wisdom and goodness were blended in his nature, and the loss of such a delightful personality will be keenly felt. To his widow and family our deepest sympathy is tendered in their sorrow. We hope to publish next week an appreciation of his life and work by Dr. Estlin Carpenter.

THE Prime Minister introduced the Budget on Thursday evening of last week. We welcome with unbounded satisfaction his announcement of a reduction of fifteen millions in the National Debt. There have been people who have maintained that a large national debt was more healthy than a small one. That statement is, of course, an economic absurdity, unless the money borrowed is being used for reproductive purposes. This is certainly not the case with our National Debt, which has been mainly incurred through foreign wars. It is, and can be, nothing but a burden on our national life and prosperity.

WE regret that Mr. Asquith should have spoken as if, after next year, we need not trouble about reducing the debt much further, seeing that it will then stand at about the same figure as before the Boer war. We earnestly hope that there will be no halt called, but that, while spending whatever is necessary for the welfare of our people, we shall not forget that the continual paying off of our National Debt must make for the national welfare too.

WE confess to some doubts and difficulties with regard to Mr. Asquith's Old Age Pension scheme, much as we should desire all deserving and necessitous old people of seventy years of age to receive five shillings a week. We fear that there may be a tendency in the present scheme which will make for deception and carelessness. How difficult it will be to ascertain exactly if a man has or has not ten shillings a week. What does Mr. Asquith propose to do with the man over seventy possessed of £700? Such a man, if his capital is bringing him in five per cent., will undoubtedly transfer it to securities bringing in 3 per cent. Is it fair that people over seventy years old with £700 in the bank should receive five shillings a week, which will be partly paid for by many who do not and never will possess any such sum. We very much wish Mr. Asquith had waited before introducing this tremendous and far-reaching change until the report of the Poor Law Commission shall be published. This report is promised for the autumn, and ought to throw much light on the condition and needs of the poor at the present time. The old Poor Law Commission Report of 1832 is still worth reading, and of especial value for all those who think that State aid is a conclusive remedy for all social ills.

WE welcome the veracity and manly outspokenness of a young minister, Rev. R. Cleghorn Thomson, who has recently

retired from the Church of Scotland because he feels that he cannot honestly sign her formularies. The following extract from his letter to the *Glasgow Herald* will show the strength of his character:—"My reason for this step is the conviction, sifted and tested by long deliberation, that it cannot be right to subscribe a document which one does not entirely believe, or to continue to hold an office resting on the basis of that subscription. Some have alluded to a certain "more generous interpretation of what is involved in subscription." But is there more than one *legitimate* interpretation of what subscription involves? I cannot find any other than one. The employer who signs a letter written by his clerk makes himself responsible for all that is contained in that letter just as much as if its every statement had been written by himself. This, it appears to me, is the obvious and unavoidable meaning and effect of subscribing. Nor is the framing of a new formula a way out of the difficulty, because whatever the formula adopted, the fact remains that the Confession of Faith is subscribed. Equally unsatisfactory is it to subscribe with a mental reservation regarding the manner in which the Confession is to be interpreted, for, in the first place, legitimate interpretation cannot alter or ignore what the words really say; and in the second place, to subscribe with a mental reservation is dishonest." These words ring out as the utterance of a sincere man. We do not ignore the agnosticism and materialism of our time and the dangers which they involve, but we are confident that the greatest of all dangers is the insincerity which permeates the churches. It is not so much a conscious and intentional hypocrisy, but a lack of the feeling of vital importance, especially in religion, of saying what we mean and professing what we believe.

A MINISTER's first Sunday in a new charge has generally been regarded as a suitable occasion for emphasising his ecclesiastical and theological position. In days not so remote, it often happened that a detailed doctrinal statement was given. Recent years have witnessed a considerable modification of this custom. The minister's aim to-day is rather to seize the occasion to strike the key-note of his ministry. Doctrine, if dealt with at all, is declared in its general trend, and its social implications. Of late, the most significant and increasingly common procedure on such an occasion is for the new minister to claim the right, and insist on the need, of pulpit freedom. The Rev. H. H. Carlisle, who has succeeded

Principal Griffith-Jones at the Balham Congregational Church, took this line at his inaugural service. He said: "My right to stand here is to be measured by my right to say with Jesus and his apostles, 'We speak that we know, and testify that we have seen.' We shall gain most by encouraging and supporting a candid pulpit, even though we may not always agree with the pulpit. The need of the day is a candid pulpit. Every man should speak in harmony with his own experience and observation. Theology must be progressive like all other sciences. Truth's foundations are sure. It is true the anxious and troublous times through which we have been passing have shaken Christianity to its foundations, and we have had to shed here and there a thought to which we clung. We have swept away infallibility from most quarters, but religion is not dead. We begin to see that God has his revelation for every generation. We begin to see that no truth-seeker is the enemy of God, that physical science, psychology, theology should co-operate, not contradict, that facts and faith must harmonise, and that reason is a God-given faculty to bring such harmony about."

THE Spring Assembly of the Congregational Union of England and Wales opened on Monday with a devotional, followed by a business meeting at the Memorial Hall. Dr. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, was inducted to the chair. He said that he saw in his call to that responsible position a tribute to the great missionary enterprise with which he had been so long associated. He referred amid vehement applause to the courageous action of the Government in introducing a Licensing Bill, and urged them to stand firm as a church to their temperance principles. The Rev. J. D. Jones, of Bournemouth, was elected chairman for 1909-10. At the annual meeting of the London Missionary Society, which was held prior to the meeting of the Union, Sir Albert Spicer presented the financial statement, showing an income for the past year of £188,640, and an expenditure of £191,873. At a demonstration in the City Temple in support of the Licensing Bill, Sir Thomas Whittaker expounded the Bill. He said that when licences were first issued, the question was not one of revenue, but of control. That control must be resumed. The licensee became of value to the holder because in the past the State had issued it at a much lower value than it was worth. But the financial side was of lesser importance than that of control. The question was whether the brewers or the State should control the trade.

BRADFORD has just witnessed a huge demonstration in support of the Licensing Bill. It is computed that a hundred thousand persons joined in the procession and subsequent meetings. The Bishop of London continues to exhibit the keenest interest in the Bill, an interest which is deepened, he says, by his renewed contact with the problems of London's streets

at night. Last week he proposed a resolution in favour of the main provisions of the Bill at a meeting of the Church Council. He was defeated chiefly by the votes of the laymen, but he had the satisfaction of securing the support of a large proportion of the clergy, and of eleven bishops out of sixteen present. Lord Percy, speaking against the Bill, has added another rebuke to Mr. Balfour's recent reminder to the bishops that they are not financial experts; he says he prefers a piety which is not so ostentatious!

THE latest utterances of Church and Dissent, to say nothing of Roman Catholicism, are not of a kind to encourage sanguine expectations of an education settlement. Mr. McKenna, the former Minister for Education, is to bring forward the Government Bill on Monday, and it is understood that he will take up a line of conciliation and invite overtures from the denominational sections. We suppose the Government is willing to concede the utmost short of sacrificing the principles of freedom from theological tests and of public management of the public schools; not only the exigencies of the political situation, but surely the genuine feelings of all earnest statesmen demand the termination of this most barren of controversies. If only provisional and temporary, some kind of peace must be arranged; the experience of the next few years will be the more promising of an abiding national settlement if they can be spent in honest and undisturbed endeavours to ascertain which system really works best.

THE inevitable protest has been made against the Irish University Bill. As we pointed out a few weeks ago, the Bill sets up two new Universities, of which one, in Belfast, will be prevailingly Protestant, and the other, in Dublin, will be prevailingly Catholic in "atmosphere." But each is to be absolutely free from theological tests, whether for students or professors. No doubt the ideal that most of us would prefer would be a system ignoring all sectarian differences and bringing together representatives of the various types of opinion for fellowship in a common search for knowledge. As in the case of the elementary schools, however, the ideal has to wait; and meanwhile it is a great matter that Mr. Birrell has devised a plan which secures such an overwhelming weight of approval from both sides of the House. The second reading was carried on Monday by 344 to 31.

THE correspondence on the subject of Creed Revision in Scotland, to which we called attention last week, continues and expands in the *Glasgow Herald*. Many letters express the uneasiness of the writers, and some their indignation, under the present bondage to the confession of faith. The learned professor of Ecclesiastical History in Glasgow University, Dr. Cooper, draws attention to Acts of Assembly and of Parliament which, in his opinion, warrant a "more generous interpretation of what is involved in subscription"; at the same time he appears to find no difficulty in the Confession as it stands.

A MOVEMENT among co-operators for the establishment of a Garden City on co-operative lines has been in existence for some years, and a step has now been taken towards the realisation of the idea. The proposal has been informally discussed at a representative gathering in London, and a committee formed to secure the discussion within the co-operative movement of plans for the establishment of co-operative garden cities and suburbs. Mr. Aneurin Williams has accepted the position of chairman of committee, and Messrs. F. W. Rogers and W. Cole are the honorary secretaries. They invite communications from those interested at 22, Red Lion-square, Holborn, W.C.

THE early co-operators had in view the establishment of communities where many of the evils of competition might be eliminated. The factories of the co-operative wholesale societies and of the various co-operative productive societies, if brought together, would be too many for one garden city. Even if the new factories that are established and those which outgrow their present accommodation were established at a garden city, it would soon be well peopled, and there would be considerable saving in expense in rents, while the workers would live pleasanter and more healthy lives. The wholesale societies and the distributive societies have abundant funds at disposal with which to carry out the project, if they decide to use their resources in this way.

THE biennial meeting of the Swiss Verein für freies Christentum is to be held this year at Interlaken on Sunday and Monday, June 14 and 15. Guests are to be received at the principal station (Interlaken-West), on Sunday afternoon, and will stay together at the Hotel Jura, opposite the station. At 5.15 there will be service in the church of Unterseen, when the Rev. J. Keller, of Wattwil, is to preach. At 7 a common meal in the Hotel Hirschen and at 8 a meeting in the Adlersaal, at which the President, the Rev. F. Altherr, of Basel, will give an address; foreign delegates will be welcomed, and there will be other speeches. The business meeting of delegates begins on Monday morning at 8; at 10.15 the general meeting of the Union is to be held in the English Church in the Castle. After the President's address, which gives a survey of the work of the Union, Dekan Hosang of Pontresina is to give an address on "The Abiding Kernel of Faith and its Changing Form." A banquet mid-day is to be followed, if the weather is fine, by an excursion on the Lake of Brienz, and in the evening a social gathering in the Kursaal at Interlaken. Any of our friends who should happen to be in the neighbourhood of Interlaken at the time would be cordially welcome at the meetings. Anyone intending to be present should, if possible, communicate beforehand with Herrn F. Staub, Präsident des Reformvereins, Interlaken. For 7 francs a ticket for the Sunday evening supper, hotel breakfast, banquet and excursion on the lake can be obtained; a ticket for the banquet and excursion only is 4 francs.

LE SILLON.

I RECENTLY attended the seventh congress of Le Sillon, held at Paris, as a delegate from the National Conference Union for Social Service. Probably, to most readers of the INQUIRER Le Sillon is quite unknown. And let me say at once that it is a little difficult to give an accurate idea of what precisely it is; not, indeed, because of anything recondite or occult in its ideas or aims, but because it is so fundamentally un-English. I was on the point of writing un-English in its constitution. But that is the point. It has no constitution. It is not a society. It is not organised. That people can think and work together in a definite and distinctive way, and yet have no rules, no articles of association, no membership, no elected committee of management, no president or secretary chosen by vote—all this must seem exceedingly unpractical and unbusinesslike. Nevertheless, that is the fact about Le Sillon, and it is much more alive and potent in its influence than many a well-organised society for the higher purposes of life that could easily be named among ourselves. It is a movement of many wills acting together under a common inspiration. It is a spirit in which many minds realise their unity. It is a group of friends attached by a perfect community of ideas and aspirations. Whoever belongs to it does so freely, without election or subscription or confession, just because he finds himself to be of that way of thinking, of that spirit of life. But, it may be said, a congress is held. Surely that implies some definite arrangements, and these, acting officials? Of course. But no one is elected to office by resolution or vote, or any other device. Those who do such work do it because of their obvious fitness. Their personality and gifts reveal themselves in a perfectly natural manner, and they just become the organs of the common mind for the particular purpose. This seems very vague, very unsatisfactory from the practical man's point of view, and, the ordinary business-like Englishman might be inclined to argue, must come to nothing. Great is the efficacy of organisation to us. Are not our very churches in danger because they are not brought together in a defined dependency within a clearly articulated system? The Divine Spirit needs majority votes and scheduled regulations in order to be efficient for human salvation. So we think. To that temper of mind Le Sillon must appear a group of unpractical idealists. The fact is that the movement is strong, is effectively self-conscious, is growing in numbers and influence.

Who, then, are the Sillonists, and what definitively is Le Sillon? At once let me say that this group of friends is Catholic, and that their main inspiration is in their religion. Theologically speaking, we are the poles asunder from the Catholic Church; its dogmatic system appears to be little, if anything, short of an intellectual tyranny. Even in that respect, however, we may sometimes suspect that our judgment is somewhat lacking in imagination. And assuredly there are not wanting evidences that there is in that church a spiritual life which is availing for the highest needs of multitudes of our fellow men, and which may have undreamed-of

potencies for human progress. We look with deep sympathy on the intellectual ferment within it which may possibly issue in a readjustment to the necessities of modern culture. At all events, in regard to that, there are not a few of us who find the hopeful rather than the pessimistically critical attitude more congenial. But as, to our unhappiness, we know that the higher spiritual life is not the necessary result or even concomitant of more adequate theology symbols, so the fact stares us in the face, that with very imperfect dogmatic beliefs there may be united the spirit of the saint. I never had this more powerfully impressed upon me than in my intercourse with the Sillonists. They are not Modernists. They are orthodox Catholics. Most of them have not even heard of the Abbé Loisy. Those who have, entirely agree with the Vatican in its disciplinary action. The official creed of their church is their creed. They do not question it. They live by it. And on the practical side its worth to them is precisely what applied religion is to Christians the world over, the spirit of Christ. In that they recognise the essential condition for social regeneration. They are all for reform, for reconstruction, for changed human institutions which shall turn the highest ideas of religion into concrete reality. Society, as it is to-day, seems to them a frightful paradox, in which the Christian spirit, while nominally expressed, is in fact flouted and denied. The movement is primarily an actualising of the Christian ideal in their own relationships, and then a penetration by it of French Society, taking in the process such definite forms in actual social organisation as may necessarily arise out of its spirit, and a concentration on such specific reforms as at once embody it, and become an instrument for its more adequate realisation. No one who has mingled with them can feel that this is ineffective sentiment which exhausts itself in useless talk, or clouds the mind for a delightful day with pretty illusions. Their enthusiasm is as sane as it is remarkable. Moral courage and splendid faith go hand in hand with clear thinking and common sense. And underneath all else is the profound religious sense that they are the instruments of the Divine Spirit for His loving purposes. The idea of the Sillon formed itself first in the mind of Marc Sagnier who is its most notable exponent to-day, a man who is a prolific writer, an orator capable of holding audiences numbering thousands spellbound as I can testify, and who, above all, has that sympathetic personality which commands affection as well as admiration. When he commences an address with the word so often heard at a Sillonist meeting, "Comrades," you feel that the implied claim is recognised and honoured by every member of the audience. While he was still at college, in 1894, he and some companions, who felt that the higher mathematics did not satisfy the cravings of their souls, held meetings for discussion in an underground room on Fridays, from 12 to 1. The authorities looked on benevolently, and even stood by the students when some parents strongly objected that these audacious young men should actually get a working man to come and talk to them on social questions out of his own personal experience. Thus early they felt the neces-

sity of getting to understand life in its concrete reality, and of escaping the dangers of merely abstract thought. They were determined to be sincere, and not to be put off with conventional explanations of the deplorable conditions of French society. They studied the Gospels carefully, and were hurt by the manifest contradictions between its principles and the familiar facts of social life. Believing that all that is best in modern civilisation is due to the influence of the Catholic Church, they were amazed to have it thrust in upon them by stern facts that, for the most part, the French people looked upon the Church as an enemy. Full, too, of respect for the glorious past of their country, they could not understand why their co-religionists should hold that the national tradition could not be continued by a republic. There seemed to be no reason to their minds for Catholicism and reaction being convertible terms. Catholicism, the Republic, and progress seemed to them, in those early days, to be the natural order. Widening experience and deeper reflection confirmed them in their revolutionary thought. At the end of 1894 Marc Sagnier passed to a higher college and thence to his military duties. In new surroundings he continued the work (which also went on in Paris among the friends he left behind), and spoke, whenever he could find the opportunity, to soldiers, working men, and peasants, of Christ, and of their social duty as brothers to put the well-being of all above their particular interests. Such direct contact with humbler folk was a revelation. They found men as ardent in spirit and generous in thought as themselves. They discovered, too, that these had a rude education in the realities of life which they lacked, and that consequently if they had much to teach they had also not a little to learn. The giving was by no means all on one side. And the effect of such direct and sympathetic intercourse was that relations of real friendship sprang up between them. The accidental differences of wealth and rank and culture fell away, and they knew and loved one another as brothers. There was, indeed, no attempt to treat distinctions as though they did not exist. But the new spirit harmonised and turned them to account. Love at once abolishes jealousy and develops difference.

Two incidents which Marc Sagnier records are not without an apposite interest. One day, thinking that he perhaps wearied his soldier audience by talking too much on abstract moral and social questions, he proposed to speak on a purely military matter. One of the men instantly answered, "No, we like philosophy best." It surprised him; and a similar experience has surprised Englishmen who have set out to educate the working man. The fact is significant, and may be worth a good deal more than we have realised. The other incident was this. A socialist with whom he was conversing in hospital spoke with affectionate familiarity of one of his leaders. Marc Sagnier inquired whether he knew him well personally. The reply was, "If I knew him! Ah, indeed one may say yes. My comrades and I have all been brought up on his knees." To thoroughly realise these two things, that working men think, and on the deepest subjects, and that they are capable of

devoted affection, is to have set foot on the road along which good intentions can be turned to socially worthwhile account. The Sillonists have learnt it; the movement is a friendship, and the aim of it is to penetrate the minds of French people of all classes with ideas out of which will be evolved the new order.

In 1898 Marc Sagnier returned to Paris, and threw himself into the development of the movement. In 1899 a review *Le Sillon* was published, and has to-day reached a circulation of 4,000 copies. Later a weekly newspaper, *L'Eveil Démocratique* was launched; 50,000 is its present circulation. It is actually sold in the streets of French towns and villages by Sillonists, who take that as their share, or a part of their share, in the common service. I bought one or two copies when I was in Caen in the summer time, and I remember being greatly struck then by the type of man who was selling them, and wondering what he was doing it for. I wanted to ask him, but I shrank from the question as a possible impertinence. Had I put it I should have made a close acquaintance with *Le Sillon* seven months before I did. Other means of enlightenment were early being employed. They arose naturally out of the student conferences, and the talks with working men of which I have spoken. Circles for study were formed in factory, shop and office, and are constantly being formed. Conferences, open to whoever was interested enough to come, were held, and discussion invited. These methods spread from Paris to the provinces, and it may be said that Sillonism has its adherents and that is to say its enthusiasts, its bands of missionaries, in every part of France. Difficulties it has had to face; opposition it has met. That was to be expected. It even had its baptism of blood in the streets of Paris in 1903; but it has proved itself triumphantly strong. Not that every adherent has remained convinced of its worth, and an apostle of its principles. Many have left it—intellectual men with strong social sympathies, who have wanted to convert it into a definite organisation, and make of it a party instrument; working men who have been unprepared for its spirit of personal independence, and have felt the need for some authoritative guidance and leadership. But more have joined. Not only so. These defections and additions have been a means by which it has reached a fuller and more determinate self-consciousness. It has come to know itself, and the nature of the ideal which it embodies more distinctly.

ADDISON A. CHARLESWORTH.

(To be continued.)

WE would draw the attention of our London readers to a course of four introductory lectures on criminal law which will be delivered at Gresham College, Basinghall-street, by Dr. W. Blake Odgers. They will be given on successive days from Tuesday, May 19, to Friday, May 22, at 6 p.m. The lectures are entirely free to all men and women. Any one who knows Dr. Odgers as a lecturer and teacher must realise that these lectures will be of great general interest and help.

PIONEER EDUCATIONISTS.

THE following letter appeared in the *Manchester Guardian* of May 7:—

SIR,—The correspondent who sent to your issue of April 30 the very interesting and appreciative notice of Mr. W. H. Herford, has missed some important facts in relation to Mr. Herford's own educational training, and in so doing errs in attributing to his experience at Bonn solely the experiences which made him an educational reformer. In a letter written by him to my father, the Rev. John Reilly Beard, M.D., in June, 1876, Mr. Herford says:—

“My own indebtedness to you begins about 1835, when I came to your school, having till then been gnawing—with particularly little appetite—the asinine meal of sow-thistles and brambles, as Milton calls it, meaning thereby the classical and mathematical education—‘more majorum’—at the Manchester Grammar School. The introduction to literature, the rational geometry, and the natural science which you provided for us were all openings up of rich feasts after starvation. Myself, as you know, pretty much of an idealist in education, I shall always look upon you as one of the ‘Reformers before the Reformation’—which is yet to come.”

And again, in a letter to myself, written last January, Mr. Herford says:—

“I left Manchester Grammar School at Easter, 1835, and attended your father's school at Stony Knolls, until September, 1837, when I entered York College. The purpose of the College in placing me at Dr. Beard's school—on the way to York College—was fully answered so far as I can conceive it, viz., to effect some degree of fusion between what would to-day be called the work of classical and modern sides in a public or grammar school. English literature, human physiology, modern languages became, not mere names, but subjects forming parts of intelligent education, and I am conscious of owing a debt of gratitude ‘impayable,’ as the French say, for having had opened to me several golden gates of knowledge by Dr. Beard and Mr. McKee, who was his most valuable assistant. To the spirit of their teaching I attributed largely that the advantages of York academic training were not thrown away upon me in coming years. It behoves me to set down several proofs that your father had gifts and set up disciplines—as the Germans would call them—which showed him to belong to such reformers as Dr. Arnold and Dr. S. Butler, &c. (among grammar school head masters), and at the same time to have imbibed some principles—deriving through Froebel and Pestalozzi—even from Rousseau.”

I need not trouble your readers with the proofs set forth by Mr. Herford, the above extracts showing that he had experience of modern and enlightened methods of teaching before he went to Germany, and that he himself attributed importance to these formative influences in his educational training.

I venture to ask for the insertion of this

letter in your paper in justice to a Manchester educationist who from 1826 to 1876 was an ardent, eloquent, and successful worker for the spread of education, who was one of the most active on the Committee of the Lancashire Public Schools Association and its successor the National Public Schools Association, and whose lessons in Cassell's “Popular Educator” for English, Latin, and Greek, and lectures on self-culture delivered in the Manchester Mechanics' Institution and afterwards published, were not to be reckoned among the least important educational influences of the time.—Yours, &c.,

JAMES R. BEARD.

Menaggio (Lac de Como), May 3.

FROM UNITARIANISM BACK TO CONGREGATIONALISM.

THE Rev. Alfred Thompson, who was formerly secretary of Cheshunt College, but then joined the Unitarian connection and since has been minister of the Old Meeting House at Dudley, recently resigned that charge, as we have already recorded, and the *Christian World* of April 30, contained a report of his farewell sermon and a statement which he made at its close. The statement will be of interest to our readers also, and we reproduce it here:—

“Before joining the Unitarians I ought certainly to have inquired more closely concerning their church life and their methods of church government. . . . I am leaving Unitarianism because I find that generally—not always—its churches are not congregationally governed; that they lack the democratic spirit; that the minister is largely deprived of opportunity for effective service, is sometimes gagged and bound and robbed of all power of initiative, is not even a member of his church committee, and occupies a status lower than in any other church in Christendom. I find that Unitarians take an interest in social problems, but of an academic kind; that they have some excellent domestic missions for affording social relief and betterment, and that they are sometimes generous donors to charitable objects; but as regards practical social reform, as regards a downright and radical dealing with social evils, with the removal of the causes of sweating, bad housing, intemperance, poverty and crime, they are very halting, and frequently very reactionary. Their churches are eaten through and through with conservatism, and are chiefly supported by class men and capitalists, who are impatient with movements which make for the emancipation of the toiling masses. Unitarian churches are the last places where ministers can afford to speak a strong word for the working man, for the reconstruction of society.

As to modern Unitarian theology, I find it lacks the splendid breadth and charity, the humanity and intensiveness of Theodore Parker, Channing, and Martineau. In spite of official protestations to the contrary—expressive merely of its sincerer and finer spirits—it is in practice narrow, negative, and rigid. But what most condemns it is that it does not—taking the churches as a whole—issue in a deep, warm, strong, spiritual life. It lacks a dynamic, a driving force. And

so I turn my back, not on the breadth of its few choice souls, but on the narrowness of its rank and file; not on its great teachers, but on its weak disciples; not on its past, but on its present and its future, for I am convinced, with Martineau, that Unitarians are not to have a share in the future of English Christendom. But the great teachers of Unitarianism, as well as its noblest living exponents and workers, I shall ever cherish. Most of all, I turn from the Unitarian Church because it lacks ideality; because, as a rule, it does not take that high Christian view of religion which finds its culminating point in Jesus Christ. To me, Christianity without Christ as centre is as meaningless as the solar system without the sun. But the Christo-centric position is not agreeable to modern Unitarianism. For these reasons, as well as for others, but chiefly for these two—that Unitarianism presents an almost insuperable barrier to social reform, and that it looks askance at the Christo-centric ideal—I turn again to the warmer, clearer, and, as I now think, more liberal atmosphere of Congregationalism."

With reference to this statement last week's *Christian World* has the following letter from Mr. Thompson:—

(To the Editor of *The Christian World*.)

SIR,—Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, calls my attention to the criticisms of Unitarians and Unitarianism contained in the report of my farewell sermon in your last issue. He reminds me that I sought Unitarians on my own initiative, that they did not seek me, and that I was very cordial in my appreciation of the welcome I received. Will you allow me the hospitality of your columns to say that these statements of Mr. Bowie's are, of course, quite correct, and to add that, during the five years I spent amongst Unitarians, I received, both from the central and local organisations, the greatest possible consideration and kindness. But although I sought Unitarians on my own initiative, I did so largely on the strength of their protestations about themselves, particularly the liberality of their message and the freedom of their pulpits. The message is as liberal as the minister likes to make it, but the freedom of the pulpit has not been borne out by my experience. In leaving Unitarianism it is natural that I should dwell on its defects rather than its merits, but I should be very sorry if by my censure I had implied that there was no room for praise. In addition to doing injustice to some excellent features of Unitarian life, I should ill-requite the uniform brotherliness of Unitarian ministers, and some conspicuously generous acts of Unitarian laymen, by ignoring them. My strictures refer to the Unitarian system rather than to the Unitarian people. At the same time, I believe most of the defects of Unitarianism arise from its impossible attempt to carry on a religious association apart from religious tests. I do not mean credal tests, but character tests. A mistaken charity admits to membership—purely on a cash-subscription basis—and even to office, men and women who, in the judgment of all other Free Churches, would be thought to lack the most rudimentary

qualifications for inclusion in a Christian society. It is this practical absence of anything approaching churchmanship, combined with the exclusion of ministers from its church committees, which, to my mind, constitutes the fatal weakness of Unitarianism, and which, in these days when democracy is fast coming into its own, will, if it is not rectified, speedily sink it in oblivion.

Mr. Bowie is well aware that it costs a minister of an orthodox denomination an immense deal to go over to the Unitarians. He is, perhaps, not so well aware that it costs far more for a minister to return to the body from which he came out. The charge of heresy is much less hard to bear than the imputation that one does not know one's own mind. Therefore nothing short of despair of the faith of his adoption can drive him back to his family fold, especially when, as in my case, he has no intention of repudiating the really liberal side of Unitarian theology, though to do so should shut him out of every pulpit in the land. But Unitarianism is not a theology—it is an atmosphere. And it is an atmosphere foreign to Congregationalism.—I am, Sir, yours obediently,

ALFRED THOMPSON.

Dudley, May 4.

The following letter which appeared in the same number of *The Christian World*, is important and interesting.

(To the Editor of *The Christian World*.)

SIR,—As you have reported the testimony of Rev. A. Thompson, of Dudley, against that group of Liberal Christian Churches commonly called Unitarian, I shall be glad if you will allow me, another ex-Congregational minister, to testify in quite a different fashion. Mr. Thompson has had an exceptional experience. He has associated with Unitarians for the short space of four years, whereas I have ministered among them four-and-twenty years. Without egotism, I may fairly claim to know a good deal more about their churches than Mr. Thompson. As chairman for seven years of the Midland Christian Union, I have been intimately mixed up with the life and activities of many churches; and in my capacity as President of the National Conference, I have during the last eighteen months visited fifty of them, preached in their pulpits, and conferred with them concerning their difficulties. My experience leads me to the conclusion that Mr. Thompson generalises from very insufficient premises. No doubt there are narrow, faithless churches among us, as there are, alas! in every denomination, even in Congregationalism, but Mr. Thompson's condemnation of our churches "as a whole" can only be characterised as the intemperate language of an angry man. Mr. Thompson's complaint is chiefly of two things—(1) that in the matter of social reform our churches are halting and reactionary, and (2) that ours is a Christianity without Christ, and he implies that he had to suffer because of his outspokenness on these matters. Well, Sir, it seems to me my duty to say that without let or hindrance I have constantly advocated both Socialism and, as far as I understand it, the "Christo-centric ideal," and have everywhere received the heartiest of welcomes. I have claimed and exercised a large liberty of prophesying,

free from any kind of interference, and that is more than I can say of my experience as a Congregational minister. There may be such a thing as the congregation stoning the pulpit, but there is also such a thing as the prophet stoning the congregation.

I confidently assert that there is no religious body in the United Kingdom in which, in proportion to its number, there is a greater amount of social service and public spirit than among the Unitarians. They may not all be Socialists (neither are all Congregationalists), but they are all bent on social reform, and their record in municipal and educational work is one that any denomination might be proud of. Mr. Thompson's gravest charge is that the Unitarian theology "does not issue in a deep, warm, spiritual life." But who is to judge of that? And who made Mr. Thompson a judge? Spiritual life is not a thing that submits itself to the "measures of man's mind." It is too delicate and interior for human judgment. But if the saying be true, "By their fruits ye shall know them," I do not know of men or churches anywhere, that more abundantly display the "good fruits" that proceed out of the treasure of the "good heart." Unitarian churches have many faults and weaknesses, which, on due occasion, I have not been slow to point out, but Mr. Thompson's picture of them must be understood as a sorry caricature rather than a faithful portrait.

May I, as a reader and subscriber of nearly fifty years' standing, express my abundant gratitude to *The Christian World* for the great services it has rendered during that long period to the cause of Liberal Christianity.—Yours, &c.,

Birmingham.

JOSEPH WOOD.

LAYMEN'S CLUB.

THE fifth annual meeting of the Laymen's Club was held at the Inns of Court Hotel on Friday, May 8, when the report for the session 1907-1908 was presented and adopted.

The report shows that much useful work has been done during the year in furtherance of the objects of the club. Amongst other things a lay preachers' and lecturers' section has been formed, and a committee has been appointed called the "Boys' Club Advisory Sub-Committee." The objects of this committee are to encourage athletics, to collect and distribute information as to the working of boys' clubs and similar institutions, and to encourage competitions among such clubs. The committee have under their supervision the gymnastic competition for the club shield, the cricket league, the swimming league, and they are endeavouring to form a football league. Several members of the club have conducted services during the year, and have assisted in various ways in the entertainments, and have taken an active part in the social work carried on at our churches and missions.

Mr. Percy Preston was appointed president and Mr. Athelstan A. Taylor, vice-president for the ensuing session.

In acknowledging a vote of thanks for his services as president for the past year, Mr. A. Savage Cooper said he had felt

It a great pleasure to be permitted to take an active part in the affairs of a club which was doing such useful work in furthering the cause of Unitarianism, which he held to be synonymous with liberal religious thought. He had started with great ideals, but had felt the limitations of actuality. His personal work had been small, indeed; nevertheless, his pleasure had been in the co-operation with all those who had been doing such splendid service as members of the club. After thanking the treasurer and secretary, and the committee for their loyal assistance and support, he said that in his view the Club was making great strides. Its work was not only within, but far beyond the borders of the Unitarian churches. Its work was primarily at home in the bringing together in social fellowship all those who, whether they called themselves Unitarians or not, were willing to work for the unity of religions on the common basis of the Fatherhood of God and the brotherhood of man—not seeking to convert but seeking to converge on the principle that diversity of opinion is no bar to religious communion.

By reason of resignations there are vacancies for a few new members who (in the words of the report of the committee) "would appreciate the advantages of the Club as a means of bringing together in social and religious fellowship all interested in Unitarianism as the pioneer and guardian of the right of free religious thought and inquiry."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING REFORM.

SIR,—You have been so very generous in the amount of space that you have kindly allowed me to occupy during the last few weeks that I am loth to trespass further upon the hospitality of your columns. I feel, however, that I ought not to let Mr. Squire's last letter go unanswered.

Mr. Squire has, of course, given his reasons for thinking that the effect of the Bill will be to increase drinking, but he has not yet told us his reasons for thinking that, concurrently with that event, the brewing trade will be ruined, or, at any rate, very hard hit.

The fact that licensed property has shown some decrease in value since the Bill was introduced proves to my mind that the people who ought to know, the dealers in licensed property, believe that the Bill will diminish drinking. If they do not believe it, then the fall in value is clearly due to "bear" tactics. The brewers have unloaded their watered stock on the public at an enormous profit, and are now—on this assumption—endeavouring to buy it back at less than its real value.

If Sir William Dupree can't get the £10,000 which he paid for the Coach and Horses, that shows he has made a bad bargain, as even the shrewdest business man does at times. The mere fact that £10,000 was the Government reserve proves nothing, for there was no obligation on Sir William to buy the house in question.

The fact appears to be that other people, knowing that licensing legislation was impending, hung back, while Sir William, who had equal opportunities of knowing, rushed forward without thought. Since I last wrote on the subject, I have learnt that the sale took place last autumn, when, in all probability, the Cabinet had not settled the details of the Bill. Even if they had done, of course, particulars could not have been disclosed. Furthermore, I find that the value of the house without a licence is estimated at £2,500, so that, on his own showing, Sir William has paid for the licence three times as much as for the freehold. This is an instance—by no means a particularly striking one—of the reckless speculation in public-houses which has been indulged in during the last twenty years. Most of Sir William Dupree's purchases would appear to have been more judicious, if he has made any prior ones, because his company pays a very handsome dividend, and he ought not, therefore, to blame other people now.

The gradual curtailment you referred to is, of course, taking place under Mr. Balfour's Act; but, as Mr. Asquith said, in his speech on the second reading of his Bill, it is sporadic, uneven, and very costly, while, as he showed in his speech on the first reading, the present rate of reduction, especially on account of the Kennedy judgment is not likely to be maintained. Hence the necessity for the present Bill.

It now turns out that Mr. Squire's and the Bishop of Southampton's reference to the "State becoming publican" had reference to the proposals for acquiring the monopoly value for the public. The protest is made rather late in the day—it should have been directed against the tentative proposals to the same effect made in Mr. Balfour's Bill. What is actually meant by the proposal was very well stated by Mr. Herbert Gladstone in his speech on the second reading: the retail profit in the liquor trade is larger than that in, say, the grocery trade, because the competition, owing to the limited number of traders the State allows, is less, and it is this difference which the State proposes, at the end of fourteen years, to annex. The ridiculously low value on which, as I showed in my last letter, public-houses have been assessed gave "the trade" not merely low rates, but low licence duties, and these were too low already in the case even of highly rated houses. The Coach and Horses, for instance, above alluded to, would probably pay only about £45 a year licence duty, which may be capitalised at £1,125, in return for an addition to the capital value of £7,500. Why a few brewery shareholders should be selected for receiving presents like this at the expense of the community it is hard to see, and I should like the fourteen years during which it is to continue materially reduced. The system of high licence duties has been in force for many years in the United States, without any of the ill-effects which Mr. Squire fears. The drink expenditure per head—although prices are so much higher than in England—is less than here, and the temperance movement has made such progress that thirty-eight millions of people, or nearly half the population, are living under some form of prohibition. Where the drink trade still goes on, it

manages to make a living, despite the fact that, in New York State, with a population of about seven millions, the revenue from licence duties is the same as that obtained in the whole of the United Kingdom, besides which, in New York City, if not elsewhere, saloon-keepers—as publicans are there styled—are rated on their personal property, *i.e.*, furniture, fittings, and fixtures, as well as on their premises.

Mr. Squire asks why those who agree with me do not agitate for an Act to prohibit the sale of alcohol altogether. The answer is to be found in the figures of the Dundee election. In a progressive constituency, where temperance sentiment in general, and prohibitionist sentiment in particular are said to be exceptionally strong, even for Scotland, where they are always stronger than in England, an able and well-known Prohibitionist candidate polls 656 votes out of a total of over 16,000, or about 4 per cent. No doubt, if prohibition had been the main issue at the election, Mr. Scrymgeour would have done better, but there can be no question that the vast majority of this typical industrial constituency is not ripe for a Prohibitionist Bill, and, as Mr. Gladstone once said, you cannot legislate in advance of public opinion. American experience shows that prohibition only works when it comes, not from the authorities, but from the people themselves, and it is one of the merits of Mr. Asquith's Bill that it provides for this in the form of local option—in Wales now (subject to the compensation provisions) and in England at the end of the time limit.

Mr. Squire's alternative suggestion I can only describe as cool. Teetotallers have no responsibility for the drink traffic; it is not to supply their demands that the public-houses exist, and there is no reason therefore, why they should spend their money in buying out brewers, especially seeing that there is no guarantee that fresh licences would not be issued, up to the maximum allowed by the Bill, to take the place of those suppressed. Moreover, as has happened under Mr. Balfour's Act, the average value of the licences bought up would rise every year, so that, sooner or later, we should be brought to a standstill.

FREDK. G. JACKSON.

8, Park-lane, Leeds, May 11, 1908.

SIR,—I fear readers of THE INQUIRER will be tired of hearing of Leicester, but as a typical manufacturing town it offers to Mr. Squire a fair example of the working of Mr. Balfour's Act in the "gradual curtailment of the chances of getting the perilous stimulant." In the two years succeeding the passing of the Act 20 licences were suppressed, but none since 1906, because, as levies to the fund were not uniformly compulsory, there was no compensation money. This reduction equals 1.5 per cent. per annum of the number of on-licences in the town.

Meanwhile, the Newton Ward, which has by far the worst mortality figures, and the Wyggeston Ward, with the worst moral character, have between them one on-licence to every 39 dwellings and 171 people. To reduce them to the proportion required by the present Bill (which is that of the minority report

of Lord Peel's Commission) will at this rate take 72 years! But it would actually take longer, because those extinguished have been among the cheapest. Truly, such procedure is not likely to cause "undue friction" to "the trade."

EMMELINE DAVY.

SIR,—I have to thank Mr. Harrison for his courteous reply to my letter, but I venture to think that he has scarcely met the point which I raised. Surely it is the function of an Assembly such as ours to express a definite opinion as to a great moral issue like the present, and, having done so, to assure the Government of its *enthusiastic* support. Instead of this the resolution went out of its way to *suggest* that, while no doubt the Bill was a very good Bill, yet it was not one that would be unanimously supported by our members. With reference to Mr. Harrison's concluding remarks, I am sorry I was not able to be present at the meeting, but, if I am not very much mistaken, the applause (which I am delighted to note) was the result of the points made by the speakers, and rather in spite of the terms of the resolution.

HAROLD COVENTRY.

MEMBERS OF CONGREGATIONS REMOVING.

SIR,—On several occasions the Committee of the British and Foreign Unitarian Association have been asked to publish a form to be used by ministers of congregations in the case of members removing to another town or district. Two forms have now been issued, one to be handed to the member removing, the other to be forwarded to the minister of the congregation in the place to which the member has removed. Copies of these forms will be supplied by the Association free of charge, on the application of ministers or secretaries of congregations.

W. COPELAND BOWIE, *Secretary*.
Essex Hall, London, May 12, 1908.

THE BRITISH LEAGUE OF UNITARIAN WOMEN.

SIR,—May I, in your columns, express a strong hope that the League of Women it is proposed to found for banding the women of our churches together to help in promoting the common welfare, may be founded under a more comprehensive title than that proposed, viz., "The British League of Unitarian Women"? Many of us, while strongly feeling the use and desirability of such a union, which should make for strength, would feel unable to join a league which, by its name, excludes any who differ from us in creed, and thereby violates the fundamental principle of our church life. I am myself a Unitarian, but I know women in our churches who could not call themselves so, but with whom I should wish to work. The name in this case indicates the principle on which we should unite. May I suggest "The British League of Free Christian Women Workers," as a possible alternative?—Yours, &c.,

EDITH C. FRIPP.

THE CHILDREN'S COLUMN.

A LITTLE boy I know once said to his mother, "Mother, is God a man?" He was learning to say, "Our Father, who art in heaven," and he knew what father meant, but he got very puzzled as to "Father in heaven." He was a tiny boy, not quite four, and you who are older would not have asked this question, for you know the beautiful saying of Jesus—"God is a spirit, and they that worship Him, must worship Him in spirit and in truth," and you may also know the words which Paul quotes from their own poets, when he is preaching to the men of Athens, "for in Him (that is, God) we live, and move, and have our being." We say truly, these are beautiful words, but they are very hard to understand. I should like, for the next two or three Sundays, to talk to you about them, and see if, by the time we have finished, you can understand them a little better.

To-day we have heavy snow, and a tiny willow wren has come into the house to get out of the cold. I suppose, however, that he found it a very strange place and was afraid, for he slipped through our fingers and dashed against the window pane, trying to get out, and we picked him up stunned. We were afraid that he might do the same thing again when he came round, so we set a cane-seated chair before the fire and laid him on it, and turned a glass shade over him. There he lay in the warmth, and as soon as we saw that he had revived, we put him out of doors again. Do you know why we did not use one of the ordinary dining-room chairs? If we had done so he would have been suffocated. He would have quickly breathed all the good air under the shade, and no more could have got in, but with the cane chair, air could get to him through the holes, and yet you could see no difference in the air under the shade whichever chair it was on. Your eyes can tell you nothing about whether the air is good or bad, nor even if there is any air there at all.

The other day I was going into the library on a very stormy day, and I could hardly open the door. It seemed as if someone was pushing hard to keep it shut, but it was only the wind from the open window. I could not see the wind, but I could feel what it was doing; and whenever you watch the clouds scudding across the sky, or the sails of a windmill turning, or a kite tugging against its string, you see or feel things the wind is doing, though you do not see the wind itself.

Now the point I want you to understand, from what I have been saying, is this: because we do not see a thing is no proof that it is not there. It only means that we know of it in some other way than seeing.

Shall we take a few more examples and so try to make the thought clearer.

Do you hear the church bells? They are a long way off. You cannot see the bells, you cannot even see the church tower from where you now are, but the sound of the bells comes to you quite clearly. Your sense of hearing is in this case the sense which tells you of what is.

I was walking a few days ago in a strange garden, when all at once a strong scent

came to me. Ah! I said, there must be ribes growing near, and on looking further ahead I saw great bushes of it, full of pink flower. It was not the sight, however, but the scent which made me first know that it was there. If I had had no sense of smell I might not have noticed the bushes at all.

Each of our five senses gives us knowledge of certain things, but one sense cannot do the work of another. If you are born blind, although your four other senses may be quite good, you will never know what things look like; nothing, for instance, can make you understand what colour is. People may tell you that the dress you are wearing is blue, and your sister's red, but to you they are exactly alike, for they feel alike, and you have not got the sense of sight by which to see the difference. So if you are born deaf you may see people's lips moving, and even learn to understand from that what they are saying, but you could have no knowledge of sound. A deep bass note or a shrill treble one on the piano would be the same to you; you would see the key go down in both cases, and that would be all you would know. Each of your five senses tells you of what it is its special business to know, and not one of them can tell anything else.

Now I want you to think a little further. Are there things which not one of these five senses of yours can tell you of? I am sure you will say there are.

Your mother's or your father's love is a very real thing, but you are just as sure of it if they are in another room and you cannot hear them say they love you, or see the look of love on their faces. Not one of your five senses tells you they love you. You feel it in your heart.

Suppose you are in trouble at school, you have got a sum which you cannot do, try as hard as you will, or you have cut your finger, or you have been blamed, unjustly you think: there are some of your school fellows to whom you would at once go for help and comfort, while others you would keep away from at such times. Some girls have sympathy and others have not. Sympathy is a very real thing, but that too you feel in your hearts, you do not know it by your senses.

Right and wrong too is not outside knowledge, but there is so much to say about that, that I think we must leave it for next Sunday's talk. What I want you to gather up and remember from this first talk of ours is this:—Your senses tell you about the *body* of a man, whether he is tall or short, what his face is like, whether he has a loud or a gentle voice, and much more, but it is only your heart, or as I would rather call it your spirit or soul, which can tell you whether he is loving and kind and good. These things belong to his soul or spirit, and therefore it is by your soul or spirit that you know about them.

A. L. C.

We would draw the attention of friends in Liverpool to the fact that the annual sermons on behalf of the Liverpool Domestic Missions will be preached at Ullet-road Church, Sefton Park, at 11 a.m. and 6 p.m., on Sunday next, May 17, by the Rev. L. P. Jacks, M.A., of Manchester College Oxford.

The Inquirer.

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LONDON, MAY 16, 1908.

THE LICENSING BILL AND ITS CRITICS.

As our readers know, the Second Reading of the Licensing Bill was carried on Monday, May 4, by a majority of 246, 394 voting for it and 148 against it. Eight Liberals voted against it and seven Conservatives voted for it. The Labour members as a party are strongly in favour of the Bill. They evidently do not think it likely to infringe the rights of the poor man, as the brewers, full of indignation on his behalf, are continually suggesting.

We wish to consider two arguments frequently brought against the Bill by *bonâ fide* critics. The first argument is that which has been defended with much ability by Mr. J. M. GIMSON in our correspondence columns, that a reduction of public-houses does not mean a reduction of drinking or of drunkenness. The second argument is, that the Bill must tend to increase secret drinking, and to promote the establishment of Working Men's Clubs. Neither argument seems to us to have anything to do with the Bill before Parliament. Both of them play into the hands of the brewers, and confuse the issues without helping us to decide upon the justice or injustice of the present proposals.

Mr. GIMSON's argument is that many public-houses do not make for much drinking, and that few public-houses do not make for little drinking. Indeed, we do not think we are exaggerating when we say that Mr. GIMSON's argument would lead us to the conclusion that more public-houses would mean upon the whole, and in the last resort, less drinking. The logical outcome of that argument is not a defence of the present system or an attack upon the proposed change; it is an argument on behalf of a third and entirely different plan. If we were convinced by Mr. GIMSON's arguments, we should regard the present system as even more absurd than we do now. We should say, "A plague of both your parties." Free Trade in drink's the thing. Let anyone be allowed to sell intoxicants as at present anyone is allowed to sell bread, so long as

the selling is done openly and certain restrictions as to serving children or drunken people are observed. Such entire freedom of sale will in the end make for temperance.

From what we know of Mr. GIMSON's logic and principles we are inclined to believe that he will not shrink from, but rather welcome this conclusion. We differ from him profoundly in the belief that Free Trade in drink is desirable. It was tried once in so far as beer was concerned, and we all remember SYDNEY SMITH's striking description of the hideous drunkenness which was the result of the experiment.

But the point on which we would insist is that Mr. GIMSON's argument on behalf of Free Trade in intoxicants is not an argument in favour of the present condition of things. If there was the slightest chance of this argument leading to anything practical, the brewers would oppose it even more violently than they oppose the Bill now before Parliament. If Free Trade in drink were granted, the monopoly value of all their tied houses would be destroyed in a moment. They would be competing in an entirely open market with everybody else. The power of the trade, which largely depends on its being a great organised monopoly, would be shattered. This fact is an argument to us in favour of Free Trade in drink, although on other grounds we think it a dangerous and unjustifiable experiment.

But whether Mr. GIMSON be right or wrong—and we are not going to argue at length about a matter which is not within the range of practical politics—his position is just as much opposed to the present system as it is to the revised system suggested by the Government.

The brewers may exploit his arguments so long as they are certain that they will lead nowhere except to the confusion of the present issue; but they would oppose him tooth and nail if they thought his arguments would lead to their logical result.

Let us be clear on this point. The argument that the number of public-houses in a street does not affect the amount of drinking in that street is not an argument in favour of the present system. It proves the present system an absurdity—if it proves anything. It is an argument in favour of the abolition of all licences.

If you are to have licences at all—and the country as a whole has made up its mind to this—then surely the contention of the Government is just, that we do not need more licensed houses than will supply the legitimate natural requirements of the street or district.

The present system is neither one thing nor the other. It does not give the benefits of Free Trade—whatever they may be

—and it does not give the benefits of restriction within the limits of legitimate requirement. It is a haphazard confusion into which the Government is trying to bring some order. It produces the evil of both systems and the good of neither.

The second argument which is so continually brought forward is that the Government Bill will make for secret drinking, and for a dangerous increase of Working Men's Clubs. Why should it do this? It is not a Prohibition Bill. It is not a Bill to make people teetotallers against their will. It will not prevent any man obtaining beer who wants to obtain beer.

It is a Bill for the reduction of the excessive number of licensed houses, and for the right of the licensing authorities within a certain limit of time to renew or refuse licences according to their view of the needs of the district.

If you are to have licensing authorities at all, that right is essential. On any other terms licensing authority is an absurdity. There seems to be an idea that this Bill contemplates a reduction of public houses to such an extent that a worthy working man, with a legitimate thirst upon him, will find every bar in his neighbourhood so crowded that he will turn away disconsolate. His only chance for getting the beer which he desires will be to found a club or to buy a barrel for himself. Except so far as the slightly increased restrictions upon the sale of beer on Sundays is concerned, we cannot see any trace of truth in such arguments. The Bill does not seek to crowd people out of public-houses, or to prevent them from getting what they want. There is no reason why more clubs should arise because of this Bill.

The fact is well known that in such towns as Leicester, for instance, working men's clubs, legitimate and illegitimate, have been increasing for many years, quite irrespective of this or any other Bill.

There are "more clubs," says Sir T. WHITTAKER, "in proportion to population in the group of towns where public-houses are numerous than where they are fewest."

This problem of Working Men's Clubs, founded mainly for the purpose of providing their members with drink at any hour and in any quantity, is a most serious one, and we hope the Government will deal with it drastically. But the increase of such Working Men's Clubs has not been due to the present Bill, and we do not believe that this increase will be affected to any appreciable extent when the Bill becomes law.

We do not wish here to deal with the financial aspects of the Bill. Let those be settled by unprejudiced experts. We desire that justice should be done both to

the publican and to the public. The man in possession of a licence is certainly not in possession of a freehold, and must not be paid as if he were in possession of a freehold. On the other hand, he has that shadowy thing called an "expectation," and we would give a generous interpretation to the money worth of that word. But a time limit to the value of that expectation there must be, on behalf both of justice and of the public welfare.

The Morning Post is not exactly a supporter of the Government, nor a hot-headed enemy of the brewers. Yet it is *The Morning Post* which has the following striking and impartial testimony:—

"The imposition of a Time Limit is the most valuable feature of the Bill from the point of view of Temperance. If it effects no reform at the moment or in itself, it secures to the community the freedom of action which is indispensable for thoroughgoing reform of any kind. The interests established under the present system are necessarily a barrier in the way of Temperance; they are fetters in any project of Reform."

It seems to us the plain duty of all Churches and religious journals to support the most courageous and determined effort of modern times to deal with the evils which have grown up in connection with a tremendous monopoly, and not to allow those efforts to be thwarted and brought to nothing by a trade which, consciously or unconsciously, is doing much to degrade the manhood and womanhood of our nation.

THE VAN MISSION.

PREPARATIONS FOR THE SUMMER TOUR.

THE Van Mission opened its third summer's campaign, on Thursday of this week, the 14th inst. The routes which will be taken by three of the vans are sketched out below, and a later announcement will be made as to the journey of the Scotch Van, which is in charge of the Rev. E. T. Russell, and will visit a number of places between Glasgow and Dundee. The London Van began on Thursday at Bromley, Kent, where it has been in winter quarters. It will move towards Ilford returning by Wimbledon and Acton to Reading, and then strike south to Basingstoke, visiting the places between that town and Redhill, where the journey will terminate on October 7.

Two vans have been in Manchester during the winter. One of these is spending a week at Blackley, beginning Thursday the 14th inst. It will next call at Stockport and Macclesfield, and pass through the Potteries, where such large meetings were obtained last year. By way of Market Drayton it will reach Kidderminster, and will then move quickly to Birmingham, in which district it will spend the last few weeks of the season.

The other van in Manchester will be put on the rails for Newport (Mon.), so as to be ready for the tour in the district

of the South East Wales Unitarian Society. The large towns along the coast will be visited, and a north-easterly route will then be followed which will bring the van into the Rhondda Valley, where the journey will conclude.

There has been a splendid response to the appeal for workers. More ministers than ever have volunteered their services, and a fair proportion of new names will be found in the list which is printed below. The fixtures are, however, not quite complete, owing to the difficulty which has been found in getting mutually convenient dates for so large a body of workers. A few of the missionaries who have taken part in the past seasons are unable to assist this summer, but have assured us of their willingness to join in subsequent efforts, so that the Mission carries with it the sympathy of a largely increased number of helpers.

The vans will work in the districts of the following societies:—London and South-Eastern Counties Provincial Assembly, London District Unitarian Society, Midland Christian Union, East Cheshire Christian Union, Manchester District Association, South Cheshire and District Association, South-East Wales Society, and the South Wales Association. Many of these societies are actively co-operating, and some have made grants in aid of the fund. In the Midland district, the secretaries of the Union, Rev. A. H. Shelley, and Mr. E. Ellis Townley, are acting along with Revs. William C. Hall, and T. Paxton, and in Wales the Rev. Simon Jones, of Swansea, has rendered much assistance. In London Mr. John Harrison has promised help with the musical arrangements.

Large quantities of literature are being prepared, and an admirable series of leaflets chiefly from the pen of Rev. W. G. Tarrant, will supplement those in use last year. A number of the new series of tracts, published by the Association, are being reprinted in a cheaper form, and a special edition of Rev. Joseph Wood's "The Bible, What it is, and is not," has been added to the popular sixpenny issues. The vans will also carry for sale a large selection of the books published by the Association, and it is hoped, especially in places where there are Unitarian Churches, that these will find ready purchasers. Last year the total issue of leaflets, &c., exceeded half a million. This season it is anticipated that a still larger issue will be possible at a less expense. Some gifts of books have been made, and Rev. Alex. Webster has given 1,000 copies of one of his books. A generous friend proffered a gift of 10,000 Bibles for sale at an easy rate. The very largeness of the gift, however, stood in the way of its acceptance.

An interesting leaflet with suggestions as to ways of helping the Mission during its visits, and of maintaining its influence afterwards, is being issued to the churches which are included in the itinerary. Attention will also be drawn to the Van League, which has already a large membership, and is producing many helpful ideas which will be worked out in different quarters. It is hoped that the membership will be increased while the vans are on their journeys.

LIST OF MISSIONERS.

London and District Tour.—Revs W. Copeland Bowie, W. T. Bushrod, A. H. Dolphin, R. P. Farley, R. J. Hall, William C. Hall E. S. Hicks, J. Page Hopps, A. Hurn, W. C. Lansdown, T. Paxton, J. A. Pearson, H. Rawlings, C. Roper, W. H. Rose, W. R. Shanks, H. B. Smith, J. E. Stead, F. Summers, W. G. Tarrant, J. M. Whiteman, Mr. H. G. Chancellor, and Mr. Delta Evans.

Manchester to Birmingham Tour.—Revs. J. W. Bishop, J. Shaw Brown, B. C. Constable, H. Dawtre, A. H. Dolphin, H. E. Dowson, W. Griffiths, John Ellis, A. Gordon, A. Hall, William C. Hall, C. Harvey-Cook, J. B. Higham, W. Holmshaw, H. McLachlan, W. McMullan, C. Peach, G. Pegler, J. C. Pollard, R. S. Redfern, W. Reynolds, W. L. Schroeder, E. W. Sealey, J. A. Shaw, H. F. Short, H. B. Smith, J. E. Stead, W. G. Topping.

South-East Wales Tour.—Revs. A. Amey, J. Barron, J. Hathren Davies, J. Park Davies, A. Golland, W. Griffiths, M. Evans, E. C. Jenkins, T. J. Jenkins, Simon Jones, J. M. Mills, W. J. Phillips, D. G. Rees, Alva Richards, H. D. Roberts, J. Wain, W. Whitaker, J. D. Williams.

Auxiliaries.—Revs. C. D. Badland, W. H. Burgess, H. Cross, T. E. M. Edwards, W. Harrison, J. Hipperson, F. A. Homer, H. V. Mills, M. R. Scott, J. Kertain Smith, D. Walmsley, F. Wood, W. Wooding.

London and District Tour.—May 14, Bromley; 18, Bexley Heath; 23, Erith; 27, Romford; 31, Ilford. June—Stratford, Blackheath Hill or Greenwich, Sydenham, [Streatham, Wimbledon. July—Kingston, Hounslow, Isleworth, Brentford, Acton, Ealing. August—Hanwell, Southwell, Uxbridge, Slough, Maidenhead. September—Henley, Reading, Basingstoke, Alton, Farnham, Guildford, Dorking, Reigate, Redhill.

Manchester to Birmingham Tour.—May 14, Blackley; 21, Stockport; 26, Macclesfield; 30, Congleton. June—Tunstall, Burslem, Hanley, Stoke, Newcastle. July—Market Drayton, Newport, Wellington, Oakengates, Ironbridge, Bridgnorth, Kidderminster, Kinver. August—Brierley Hill, Dudley, Tipton, Bilston, Wolverhampton, Walsall. September—Widnesbury, West Bromwich, Oldenburg, Smethwick, Handsworth, Saltley.

South-East Wales Tour.—May 21, Newport; 28, Cardiff. June—Barry, Bridgend, Maesteg, Aberavon and Port Talbot, Pontardawe, Gwaun-cae-Gurwen. July—Brynammon, Ammanford, Llanelly, Lougher, Gowerton, Gorseinon, Landore, Clydach-on-Tawe, Briton Ferry. August—Neath, Aberdare and Aberaman, Mountain Ash, Treorchy, Tonypandy. September—Pontypridd, Merthyr, Cefn Coed, Dowlais, Tredegar, Brynmawr.

The Missionary Agent would be glad to hear from schools which would give clean copies of back numbers of *Young Days*, for distribution at the Children's Meetings. Unsold copies are sometimes to be found in school cupboards, and the Mission could make good use of them.

It is hoped also that the list of subscribers will be largely increased, so that

the Mission may become entirely self-supporting this year.

All communications should be addressed to THOS. P. SPEDDING, Missionary Agent. *Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.*

LONDON DISTRICT UNITARIAN SOCIETY.

REPRESENTATION OF CHURCHES.

ON Wednesday evening the annual meeting of this Society was held at Essex Hall, the president, Mr. J. Harrison, in the chair. There was a good attendance, and the business included the consideration of a distinct change in the constitution of the society. Before considering the new rules, the ordinary business was transacted.

The treasurer (Mr. C. F. T. Blyth) presented the balance-sheet, which showed a deficit of £75 on the year's accounts. Subscriptions had been received amounting to £231, collections £45, income from the Permanent Chapel Building Fund £211, and other receipts brought up the total to £531. Grants were made to nine congregations.

The report of the committee stated that an increased annual income of £356 had been promised for five years, and it is intended to apply a portion of this to the appointment of a missionary minister for the district.

In moving the adoption of the report and balance sheet, the President said that after his two years of office he was more than ever convinced of the need of such a society, existing on strictly denominational lines, and showing plainly and unmistakably by its title and constitution the objects for which it was established. Founded by zeal for the Unitarian cause, it was well that it should show without doubt or ambiguity the nature of the doctrines held by those who are responsible for its management. The need for such a society was as great as when it was founded more than fifty years ago. Doubtless there had been a growth of liberal religion, but there was much need of further propagation of their principles. Whatever just charges of want of enthusiasm could be brought against some Unitarians, they could not be brought against that society; and now, thanks largely to the efforts of Mr. Howard Chatfield Clarke, a considerably increased income would enable them to go forward. He was glad to say that the experiment of "linking up" two of the smaller congregations under one minister (in the case of Bermondsey and Peckham) had been successful so far. He would only add an expression of his great pleasure, in which all would share, in the renewed vigour of Dr. G. Herbert Smith, whose health was now so far restored that they hoped to have his valued assistance again on the committee.

MR. F. LEYDEN SARGENT and Sir EDWIN DURNING-LAWRENCE supported the resolution, the latter quoting some striking instances of the difference between theological opinion half a century ago and now. The motion having been carried, Mr. Percy Preston was elected president for next year, and Mr. Ronald P. Jones

treasurer. The officers and committee were also elected.

A lengthy debate ensued on the new rules, and especially on the preamble, which was as follows:—"That the rules of the London District Unitarian Society be amended so as to make the society representative of the churches in the London area as well as of the subscribers."

The substance of the change, which was voted by a large majority, consists in the proposal that congregations that make a collection or other contribution to the funds of not less than one guinea shall be entitled to appoint their minister and one representative besides as delegates to a general council, which shall include fifteen subscribing members and officers (also subscribing members), all elected annually. This council is to meet not less than three times a year, and an executive committee appointed by it will meet ten times a year. The suggested rules, amended in parts, were finally passed, and are to come into operation next year.

A hearty vote of thanks was passed to the ladies who provided tea, and to Mr. Harrison for his services as president.

LIVERPOOL DOMESTIC MISSION, MILL-STREET.

THE annual meeting was held at the Mission Hall, Mill-street, on Tuesday, May 5, when there was a good attendance of friends and supporters. In the absence of the president, Mr. Hugh R. Rathbone, through illness, the chair was taken by the treasurer, Mr. Walter Holland. Others present were Messrs. P. H. Holt, Lawrence D. Holt, Harold Armstrong, Cecil Brunner, Herbert Rathbone, C.C., Fred Robinson, B. P. Burroughs, Lawrence Hall, Forwood Heyn (acting secretary and deputy treasurer), Revs. C. Craddock, H. W. Hawkes, H. D. Roberts, J. L. Haigh, W. Reynolds, and the missionaries, Revs. T. Lloyd Jones and Jos. Anderton.

The Chairman, in moving adoption of reports and accounts, said: There are references in the reports which are subject for congratulation, but these are overshadowed by the sense of the great loss that has been sustained by the mission in the death of Mr. Chas. W. Jones. Although some little time had elapsed, he dare not trust himself to speak as to what this loss meant to many personally, and himself especially. Shortly before his death Mr. Jones had written to him saying that they had reached half a century of the closest possible companionship in friendship, and he (Mr. Jones) thanked God for that. Mr. Jones had been forty years in association with the mission, and we, likewise, thank God for this. The golden gift of service and of life could not be prolonged for ever, and while we could not but repine, we felt that a blessing had been bestowed upon us, and it was our duty to repair this loss in all ways we could. He had been on the committee since 1874, when the late Mr. Henry Bright was president, with his charming personality. Since then many others have been taken from us—men like the late Mr. W. Rathbone, Mr. W. J. Lamport, Mr. George Melly, and Mr. George Holt, deeply interested in this mission, to say nothing of our great masters, Revs. J. H. Thom, Charles Beard and

Richard Armstrong. They have all left behind them cherished memories and the inspiration of their work. The highest and truest tribute of admiration to be paid them is to endeavour to assist in the carrying on of the work, and to feel that they are in spirit with us in our attempts to do so. It was quite impossible to measure the good that had been done, and the reports had only to be read to see how the work continued to be carried on in the same assiduous and enthusiastic manner as heretofore. When the Lord Mayor attended their evening service he expressed himself in no measured terms as to the work that was being done, and he admitted that if there were a sufficient number of such institutions working with the same object in view throughout the city, the misery, destitution, distress, suffering and poverty would be reduced by 50 per cent., and the poor rate pulled down and hospitals less needed. Now we have a great legislative measure before the country. It was said that it was impossible to make a man sober by Act of Parliament, but he can be assisted to help himself with that object in view. We pray every day *not* to be led into temptation, and yet there are about 190 members of the House of Commons who vote and say that the poor man *shall* be led into temptation. He hoped the Bill before Parliament would pass, for he felt convinced that it would assist the working men to keep themselves sober.

The reports, &c., were passed, others taking part in the proceedings being Messrs. Philip H. Holt, Councillor Herbert Rathbone, Cecil Brunner, Harold Armstrong, B. P. Burroughs, Lawrence Hall, and Revs. H. D. Roberts and C. Craddock.

Apologies for inability to attend were read from the president, Hugh R. Rathbone, the secretary, Mr. Harold Coventry, both through illness, and Sir Wm. Bowring, Bart. Among those present were:—Mrs. Hugh Rathbone, Miss Rathbone, Miss Florence Melly, Miss E. G. Holt, Miss Bowring, Mrs. Mulleneux, and Mrs. F. Robinson.

LONDON DOMESTIC MISSION. ANNUAL MEETING.

THE seventy-third annual meeting of the London Domestic Mission Society was held at the Bell-street Mission, Marylebone, on Thursday evening, May 7, Mr. Fred Maddison, M.P., and subsequently Mr. P. M. Martineau, in the chair.

MR. PHILIP ROSCOE presented his report as treasurer, and the report of the committee was read by the Rev. H. Gow, the hon. secretary.

The report recorded the resignation, on account of illness, of the Rev. Sydney Street, the missionary at Bell-street, and the appointment in his place of the Rev. R. P. Farley, B.A. Mr. Street, after spending the winter in Switzerland, has returned in much better health, and with the hope of resuming ministerial work in some less exacting place than that of a city mission. Mr. Farley entered upon his duties last October. The report concluded as follows:—

"The committee have long felt a desire to increase the salaries of their missionaries. They recognise with admiration the strenuous and self-sacrificing energy of

all their missionaries, and the difficulty of the work in which they are engaged. In July last it was unanimously decided to take a step which had been long contemplated, and to raise the salary of the three missionaries from £200 to £250 a year. This means that the total increased annual cost to the mission will amount to £150.

This is a very serious addition to the cost of the Mission Stations, but the committee feel that it is an expense which it was their duty to incur. They speak every year with cordial sympathy and admiration of the work of their missionaries, but they could not help feeling that they were inadequately remunerating them, not only in relation to the amount of work which needed to be done, but in relation to the payments given to other missionaries doing similar work in such towns as Birmingham and Liverpool. The committee would appeal confidently and earnestly to the subscribers, and to all who believe in the work of Domestic Missions, to give them the increased support needed for the efficient carrying on of this most important work.

"Many social changes and reforms are at present being talked about and considered. There will be different opinions about the desirability of some of them, but there can be no question of the importance of religious work amongst the poor. Whatever outward reforms may be introduced—and everyone admits that some reforms are urgently needed—they cannot do all that is desired. To raise the ideals, to strengthen the character, to deepen the faith of the people in God, this is the greatest and most far-reaching of reforms; and it is for this that the Domestic Missions exist. The committee feel that each of the missionaries is doing something in his own way to form a higher type of manhood and womanhood; they rejoice at the good work being done, and they appeal confidently and earnestly to all subscribers to enable them to carry on this work as effectively as possible."

The treasurer's report was as follows:—

"The income of the Society suffered some diminution in the year 1907, there being a falling-off in subscriptions of £20, in donations of £53, and in collections of £27. On the other hand, the Society received in the course of the year legacies amounting to £750, £700 of which was invested in consols.

"The total income of the Society received during the year (apart from legacies and donations to Poor's purse) was £1,074 8s. 1d., as against £1,164 15s. 2d. in 1906. The expenditure during the year (apart from legacies invested) was £1,195 5s. 8d., as against £1,173 14s. 10d. in 1906. The year 1907 closes with an adverse balance of £63 17s. 11d.

"Eleven subscribers died during the year:—Mrs. H. C. Briggs, Mr. W. W. Bruce, Mr. J. L. Evans, Mr. H. M. Felkin, Mr. F. A. Harrison, Miss Mary Lewis, Mr. Basil Martineau, Mr. W. F. Morgan, Mrs. E. J. Nettlefold, Mrs. Richardson, and Miss E. Shaen. Nine subscribers ceased to subscribe. Six new subscribers joined the Society."

The reports of the missionaries, the Rev. F. Summers, of George's-row, St. Luke's, Dr. Charles Read, of Rhyl-street,

Kentish Town, and the Rev. R. P. Farley, of Bell-street, Marylebone, had been printed and circulated as usual before the meeting. They contain a full record of the various branches of beneficent work carried on at the missions, and also other matter bearing on the problems of life among the poor. The reports should be read as a whole, but we may give here a few extracts.

From the Rev. F. Summers' Report.

"I plead for support for such work as the Domestic Missions exist to do. It is the work of sympathy and help—help in all kinds of ways—to many whose lives are at once arduous and pitiable. Expressed in baldest language, never ought the well-to-do to be so cut off from the poor and miserable as that impersonal thing which we call modern civilisation has brought about. Rather 'we that are strong ought to bear the infirmities of the weak, and ot to please ourselves.' But, if the barriers of custom cannot be broken down, at least helpful organisation and willing workers should have no lack of support. Of some of those friends who are more advanced in years this duty to the poor has not been quite forgotten. Sympathy has still triumphed over seclusion. But of the younger generation in the higher walks of life it can hardly be generally affirmed that even the elements of such ideas have been thoroughly imbibed. I do, however, hope that these words—uttered with all respect—will bear fruit, and that many who at present do not help will, either financially or personally, come forward so to do.

"Again, I am sorry to say, there has been considerable paucity of employment, especially during the inclement winter months, and with it great privation and want. At such times, unless seen, the suffering can hardly be realised. Disappearing furniture, pledged clothing, empty grates, rent unpaid, starving men, women and children, with scarce a shoe to their feet, and—worse still—despairing hopeless stupor, amounting to virtual mental and spiritual paralysis. No wonder that suicide—against which I have sometimes had to speak—is now and then the end of it all. Really something ought to be done, not so much to mitigate as to do away with this frequent failure in the labour market. If by teaching, the worthless cannot be reclaimed, they must go to—perhaps be dashed against—the wall, but the worthy and the willing should be able to both work and to live.

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"Your mission has been trying in one of the poorest districts, and certainly the most unhealthy area, of the metropolis to cope with some of its many needs. It tries to adapt itself to old and young. It has institutions which it would fain believe are doing some good. They are many in number, and for one purpose or another they touch a large body of people. For much of the year, more than one thousand personal entries into the mission premises (some of them of course duplicated) are each week made; and for the most part they are people, who, though of the very poorest, are worthy, as they are needing, the help which the institution affords them. But this is not all. There is the home visitation which brings me into

relationship of various kinds in which I am able to render service which in one way or another the poor so often need. But such assistance involves miles of travel, pages of penmanship, many interviews, considerable planning, and thinking, and sometimes the seeking on my own part of needed advice, which, however, I have always found friends quite willing to give, and for which I cordially thank them. In such visitation I try to assist and advise the poor in every way I can, and so my visits are invariably well received. Sometimes—especially for aged people—I communicate with some of their distant friends, sometimes I am able to suggest some institution or organisation which can be useful to the people whom I am visiting, sometimes I can cement shattered friendships, sometimes I can provide a hospital letter, or I can advise with a parent about the future of a boy or girl. Sometimes I can communicate with the guardians of the poor or the relieving officer, or I can do something in the direction of getting work for rather desperate cases. But amongst the helplessness, and sometimes the hopelessness, of poverty, what cannot a ready helper—and I try to be that—do to assist? It is indeed one of the best points of your mission that the foundation of its work is broad and inclusive. It does not neglect the directly religious side of life, but it also includes that which is socially helpful. Begun as a Domestic Mission, it never overlooks that aspect of its work. Another point, too, that should not be forgotten, is that its operations are unsectarian. The need of help is the only ground of it. The cadger is shunned; but with me, where misfortune exists, the question of creed or no creed finds no place. But there is another kind of visitation as well. Anguish and deep distress have sometimes to be met with, and assuaged. Doubt and despair have occasionally to be dealt with. Sickness and pain and death have to be approached, and the deeper words of consolation and peace have to be uttered. But faith in God, the word of scripture, and the uttered prayer still have in them the old power to help, and so even the dark valley—if two hearts are communing with God—becomes light with hope and joy—at least so it has often seemed to me.

From Dr. Charles Read's Report.

"It has been truly said that 'the Nation that first recognises the importance of scientifically rearing and training the children of the commonwealth will be the nation that will survive.' And yet although this would seem to be an axiomatic truth beyond all possible dispute, so self-evident as to need no proving, yet the State has been slow to see that its children form its only asset and guarantee for the future. When we reflect upon the fact that 120,000 infants die yearly before reaching the first year of life, and that of those who survive, 80,000 more die before the age of 15, so that every year we lose, by death, 200,000 children, like so, many buds of spring, nipped by the unkindly frost, and when further we call to mind the fact that almost as many who survive grow up more or less defective in body and mind as the result of their struggle with the privations and

hardships of their early childhood, is it not painful to think that such a state of things exists in Great Britain to-day, in the 20th century of our so-called Christian era? It should abate our national pride and humble us to think that more than 2,000 years ago Plato and Plutarch and other ancient philosophers attached far more importance to the nurture and education of children than we do to-day. It has been well said that we have as a nation, 'been too content with the growth of material wealth, with the extension of empire as measured in square miles, and have forgotten that empire-building is an impossible task, unless the children who will one day rule are fully developed from a physical, mental, and moral point of view.' These words need no emphasising, for it is self-evident that true Imperialism must begin at home, and unless we can, by wise legislation and the active co-operation of all good men and women in the land, bring about those great social reforms which are so sadly needed, that will lead to the betterment of the child-life of the nation, we shall fall from our high position among the nations of the world, as the ancient empires of Greece and Rome fell because they were unsound at heart, and shall end by being an object lesson to the world of the truth of Goldsmith's words in his poem of *The Deserted Village*:

'Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.'

"Thankfully however I think we can say that the night of our neglect and indifference is far spent, and that the day—the better social day—is at hand. At last we are beginning, as a nation, to rouse ourselves to a sense of our responsibilities to our children; for whereas when our late Queen came to the Throne, there was not a single Act on the Statute Book that could be said to have been framed in the interests of the children, since that time, beginning with the Factory Acts, the Acts for the regulation of child labour in mines, and the restriction of child-labour in other industries, have inaugurated a better social era. It was in the year 1840 that Lord Shaftesbury set himself to redress the grievances of the children employed in coal mines, and obtained a commission of inquiry for that purpose. It is almost incredible to think what sufferings the children endured before that period. The report which was published in May, 1842, was a shocking revelation as to the brutal treatment of young children in the mines. It showed that for long hours, women and children, including little girls, were engaged in filling the wagons and dragging the coal under the very worst possible conditions. The girls dragging the coal wore a chain, which fastened to a belt round the waist and was hooked on to the car. In this way by crawling on all fours they dragged the wagon along the narrow passages. Boys and girls of even three and four years of age were used for some purpose or other in the mines, and practically never saw the daylight except on Sundays. Finally, in 1842, after much agitation, an Act was passed putting a stop to this horrible state of things, but even now boys from 12 to 16 years of age may work below ground for 10 hours of the day, but must not ex-

ceed 54 hours in the week. What sort of men is such a system likely to turn out? To give one more instance of the supineness of the nation with regard to the treatment of its children in the past, it was shown by the report of a select committee in 1817, what indescribable cruelties were inflicted upon boys and girls of tender years, who were chimney sweepers, having to crawl up the chimneys to sweep away the soot, but it was not till the year 1875 that an Act was passed which removed this dark stain on British civilisation.

"It is only within the last few years that a baptism of the spirit of humanity has fallen on the nation at large, and is now expressing itself through its Government in the various Acts that have been and are being passed on the children's behalf. I will only briefly mention some of the most important ones. Foremost among them is the Notification of Births Act, which came into force this year. At present it is only permissive, but it has already been adopted by many of the authorities throughout the country. In this way, by early visitation of the mothers, and the instruction that will be given to them with regard to the feeding and general management of their children, no doubt, many lives will be saved that otherwise would have been sacrificed to the Moloch of Ignorance. A Bill for regulating the milk supply, and ensuring its purity, will soon be brought in by Mr. John Burns, and in this way, doubtless, many children's lives will be saved by stopping the spread of many diseases which are often communicated by contaminated milk. The Act for the feeding of necessitous children, which ought, I think, to have been made compulsory, instead of being permissive, is another measure by which much suffering will be spared to the children of the very poor, and the chances of their growing up into a healthy young manhood or womanhood be much increased. And here, I should like to express my profound dissatisfaction with our London County Council in their refusing to adopt this beneficent Act. Granted that it might here and there be abused by some parents, I believe on the whole it would be a merciful thing to the children, and a great saving ultimately to the nation. I will only further mention the Act for the medical inspection of school children, which has just come into force from which much good will accrue both to the children, and eventually to the State; and lastly the Children's Bill—the Child's Charter it has been called—which was introduced in the House of Commons by Mr. Herbert Samuel, Under Secretary to the Home Office, only last month. It is a comprehensive Bill, consolidating into one general code all the varied statutes which have from time to time been passed for the benefit of the children, and adding a number of important provisions which will have a far-reaching effect on the physical and moral welfare of the coming race.

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"Our outlook, then, for the future is encouraging. But our chief hope lies in the betterment of the life conditions of the children, and their education especially in all matters relating to life and health, which are of far more importance to them

than a knowledge of geography and history. They should have early instilled into them the necessity of breathing pure air and of having as much light as possible—for as the Italian proverb says, "Where the light does not come, the doctor does"; they will learn the important lesson of the nature and the value of the different kinds of food, required for the nourishment of the body; and as to drink, they will be taught that alcohol in any form is not necessary for health, and also the dangers attending its use. They will, therefore, most of them, very probably grow up to be total abstainers, and in this way one, if not *the*, most fertile cause of poverty will be done away with. The principles of rational clothing will be taught them, and the absolute necessity of cleanliness, both personal and domestic. In the case of girls, of course, the simple principles of the science and art of cooking should be taught as thoroughly as possible and the art of making and mending their own clothes.

"Is it unreasonable to expect then, that having all this knowledge of which their parents were almost entirely ignorant, and living in the sanitary and well-lighted dwellings of the future, they will live better lives, suffer less from illness, be more effective workers, bear stronger children, be increasingly careful both of their bodily and mental development, and that thus the race will be gradually improved?

"In this way, it seems to me, we may look forward to the future with hope and encouragement, for I have faith in human nature to believe that as the physical and mental improvement of the race takes place, the moral and spiritual elements of the nature will develop also, and that the day will come when missionaries like my brethren and myself, who have now to visit and help the poor and ignorant men and women of the present generation, will no longer be needed. It may take many generations to bring about, for evolutionary processes work slowly, but as it has been truly said, 'The moral and spiritual qualities of man are the goal of Nature's handiwork,' towards which she has been working patiently all through the ages, and the Divine power working in and through nature and man will never rest until that goal has been reached. But let us never forget that if ever that blessed time, that day of God, is to dawn upon the earth, it is *we* who must hasten its coming. We have given up expecting any supernatural interference with the course of the world's affairs, and we have come at last to know that we are God's vice-gerents on earth—that to us has been delegated the great work of the world's salvation from poverty, sin, and sorrow, and that, only in so far as we carry on the work, will it be done at all."

From the Rev. R. P. Farley's Report.

Mr. Farley, having been only six months in office, confined his report to a bare statement of facts, with some brief indication of the direction which it is hoped future effort will take. The conclusion was as follows:—

"No attempt has been made to disguise the many weaknesses of the work at Bell-street during the past six months; but as the need arises, we hope that other

workers will come forward to offer their services. The efforts of the present staff of helpers are admirable, but sorely in need of being supplemented by additional assistance. This is particularly so in the case of the Sunday School, the Men's and Lads' Clubs, and the Children's Happy Evenings. We who are at work on the spot see no reason to abate one jot of faith or hope. Rather are we spurred on to increased effort. But this increased effort demands the additional assistance for which we most earnestly appeal.

"Moreover, our Domestic Missions afford a splendid field for the study of what, by common consent, is the most urgent question of the day, the Social Problem, and at a time when so many of the noblest men and women are devoting themselves to social service, it is to be hoped that the members of our own churches will not be slow to use the opportunity afforded by our Domestic Missions, which have been pioneers in social service since the days of Dr. Tuckerman.

"In conclusion, I have heartily to thank all the workers at Bell-street, who so devotedly and cheerfully carry on their manifold labours; the ministers of the four adjacent congregations—Hampstead, Essex Church, Quex-road, and Child's-hill—all of whom are arousing the interest of their congregations in our work, besides being always themselves ready with sympathy, wise advice, and practical assistance; and, lastly, the congregation at Bell-street, who are rallying round the missionary, and striving to make our People's Hall a power for righteousness in the district."

ADDRESS BY MR. FRED. MADDISON, M.P.

The CHAIRMAN, in moving the adoption of the reports, referred to a visit he paid to St. Luke's, and the impression he had received from what he had seen of the houses in the neighbourhood of George's-row Mission, which, he said, must give the minister there a constant text and incentive for his work. In his own way he had intimate experience of the working classes, though not, perhaps, of the sections reached by that Mission; but it was experience of a useful kind, and he had further a conviction, which did not lessen as years went on, of the absolute need of the people of the country being touched by the spirit of rational religion. He had read the reports with much interest, and had always recognised the extreme value of the missionaries' work. They must give to the working classes of their very best. He was convinced that the missionary who took a high view of his calling and of his people would be the man who would do the most lasting work among them. Those reports would be very useful to politicians and statesmen, because of the crowd of facts they contained gathered by those who were in close contact with them. In matters of opinion they might differ, but with the main part of the reports he was in thorough accord, and he noted the evidence they contained of the great curse of drink. In probably the greatest budget of the last twenty years a definite beginning had for the first time been made with a system of old age pensions. It was not as much as many of them wanted, but it was a beginning; and with a great scheme of that kind, he, who was

what was called a step by step politician, felt it most desirable to begin in such a way that the experiment could be watched, so that before extending it they might see how it worked. The scheme would give a pension of 5s. to those over seventy, and 7s. 6d. to married couples, and on the first of January next over half a million of the people would be eligible for that endowment of old age. He was convinced that one of the effects would be that the father or mother would be able to spend their last moments in the home of a married daughter or son, who without it would be totally unable to let them be in their inglenook at all; and in other ways he hoped and believed that workers at the missions would find the scheme a valuable help in their work. He was glad that the report, while welcoming, nay, demanding such improvement in the external conditions of men and women as would give them a better chance in life, did not lay undue emphasis on external environment. Even to get the best value out of those external things, such as old age pensions, there was need for the building up of character, an illuminating of the mind, that would enable them truly to enjoy life. The real mission of religion was to stamp a divine individuality on human beings. Mazzini put on the banner of young Italy in its most earnest moment, "For God and the People." Any banner of reform that had no room for God would not eventually lead the Democracy to the paradise of their longing. Their supreme work in the missions, Mr. Maddison said in conclusion, must be to get hold of the children, and improve their personal environment. It was because he believed in religion, a religion that did not take the intellect prisoner and reduce it to the state of a captive, that he was delighted to be there, and to wish them God-speed in their work.

Mr. H. CHATFIELD CLARKE, who seconded the resolution, referred with approval to the Licensing Bill, and said the country recognised it as a measure which meant one step forward in checking the terrible curse of drink.

Mr. P. M. MARTINEAU moved the resolution of confidence in the principles of the society and appreciation of the earnest and faithful labours of the missionaries. They had felt it most desirable, he said, to hold their annual meeting at Bell-street, that they might take the opportunity of expressing their good wishes to Mr. Farley in his new work. It was essential that the work of such a mission should grow around the missionary. They had seen it, in a remarkable degree, in the case of their late friend, Mr. Corkran, and he hoped that for years Mr. Farley would be able to do a similar work at Bell-street.

The Rev. W. G. TARRANT, who seconded, spoke with warm sympathy and confidence of Mr. Farley, and referring to the work of their missions, said they had to learn to make the best of limited means. The missionary's was pre-eminently a work of economy. He was not to go about as the almoner of charity. He had, of course, to do that, for you could not be a Good Samaritan without the twopence. But they had not so much to give to a man from outside, as to help the man or woman to do the best with the little they had—otherwise there was not much hope of

permanent improvement. They were not there to bring salvation to the people, but to help them to work out their own salvation, to teach them the laws which must be obeyed for true life. A man must have the spark of humanity in himself, which could be fanned into brave endeavour.

Before the missionaries were called upon to respond Mr. Maddison had been obliged to leave to return to the House of Commons and Mr. P. M. Martineau took the chair. He had first expressed to Mr. Maddison their warm thanks for his welcome presence and for his address.

The Rev. F. SUMMERS, in responding, renewed the earnest plea of his report, that work should be found for willing and capable men. As to the old age pension scheme he was afraid it would not reach their people, for who among them lived to be seventy?

Dr. READ, with much feeling, once more pleaded the cause of the helpless children of the nation.

The Rev. R. P. FARLEY said that economists were now beginning to get at the facts, and domestic missionaries knew what the life of the people really was. There was a great deal of unemployment due to no fault of the workers. It was essential that public responsibility for such needs should be recognised.

The Rev. A. A. CHARLESWORTH moved the election of the committee and officers, and expressed his deep sympathy with the work of the missionaries and his admiration. They had felt that evening that they were brought into actual contact with the facts, and in face of the awful conditions of life revealed, they had to realise that it was *their* responsibility, and feel that something must be done.

Dr. W. BLAKE ODGERS, in seconding, spoke with earnest sympathy of the work of the missions.

A vote of thanks to the chairmen (to both Mr. Maddison and Mr. Martineau), moved by the Rev. R. N. Cross and seconded by the Rev. H. Gow, brought the meeting to a close.

NEWS FROM THE CHURCHES.

Halifax—Northgate-end Sunday-school. The anniversary services were held on Sunday last, when Mr. Charles Wright, of Manchester, preached morning and evening; in the afternoon a song-service, "The Dawn of Spring," was given by the scholars and the choir, and Mr. Wright gave an excellent address to the children; Mr. A. Wilson was the organist. The collection for the school fund was £20 4s. 9d.

Heywood.—On Sunday last the Sunday-school sermons of the Britain Hill Unitarian Church were conducted by the Rev. Matthew R. Scott, of Southport. The choir was largely augmented by the presence of the children and elder scholars, who contributed largely to the value and beauty of the musical part of the services. Visitors from the neighbouring Unitarian congregations came in such numbers that every available space was occupied at both services. The preacher delivered two eloquent, appropriate, and inspiring sermons. The offertories for the day exceeded £60.

Hinckley.—The congregation here have sustained a great loss in the death of Mrs. Robert Ginns, the wife of our chapel secretary, who passed away on May 7th, after a short illness, in her 42nd year. Besides having much personal charm she was always ready to help forward any congregational or Sunday-school work. Much sympathy and regret have been called forth by her untimely death, not only by

the members of the Great Meeting, but throughout the town generally.

Hindley.—On Sunday, May 3, the Sunday-school Anniversary Sermons were preached. A Children's Service was conducted in the morning by Mr. Charles Wright, of Longsight, Manchester. Sermons were preached in the afternoon and evening by the Rev. Herbert V. Mills, of Kendal. There were large congregations; at the evening service even the pulpit steps were occupied. The collections for the day amounted to £16 9s. 7d.

Lewisham.—Anniversary Services were held last Sunday with large congregations both morning and evening. There was a Spring Flower Service in the afternoon with a splendid show of flowers. Contingents of children and teachers from Peckham and Deptford attended, and a very helpful address on Children and Flowers was given by Mr. E. O. Greening, a member of the Lewisham congregation. As a result of Mr. Greening's address every child present was promised a pot with soil and a bulb, and, for their further encouragement, a prize was offered for an exhibition of the flowers which is to take place in the autumn. On Thursday evening Mr. John Harrison presided at a public meeting, when the Revs. George Carter, W. G. Tarrant, and W. W. Chynoweth Pope spoke.

London: Hackney.—The choir festival in connection with the New Gravel Pit Church will be held on Sunday next, 17th inst., when there will be special musical services both morning and evening. The soloists will be Miss Lilian Turnbull and Miss Florence Mersey, and Messrs. Wilton Gray and Haydn Medicott. Lovers of good music may expect a great treat, as the programme, which has been arranged by Mr. Lincoln Taylor, the organist of the church, will include among its items, "In Native Worth" (Haydn), "Sing unto the Lord" (Cuthbert Harris), "Love Divine" (Stainer), "Slowly up the Wall" and "O Gladsome Light" (Sullivan), "Still, Still with Thee" (Lincoln Taylor), and "The Radiant Morn" (Woodward).

London: Mansford Street.—The members of the Mansford-street Guild again successfully entertained 100 blind folk and their guides with tea and concert on May 9. The refreshments and music were well appreciated, and the increasing success of these acts of brotherliness proves the capacity of a Guild when its members really co-operate in some act of loving service.

Mottram.—On Sunday last the Sunday-school anniversary sermons were preached by the Rev. N. Anderton, B.A., with much acceptance to large congregations, over 400 people crowding into the chapel at night, including friends from Hyde, Dukinfield, Ashton, Stalybridge, Mossley, and Glossop. In spite of shortness of work and declining trade the collections (over £20) were larger than last year. Appropriate music was rendered by the choir under the direction of Mr. J. W. Wild.

Scottish Unitarian Association.—At a meeting of the committee, held on Saturday, May 2, the following resolution was unanimously adopted: "That this committee, while heartily congratulating the Rev. E. T. Russell, B.A., on his appointment by the McQuaker Trustees as missionary minister for Scotland, deeply regrets the loss the S.U.A. sustains in his retirement from the post of secretary, and in thanking him for his past services, wishes him all success in his new work." Dr. Ballantyne, 11, Sandyford-place, Glasgow, was appointed interim secretary.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 17.

LONDON.

Aston, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermundsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 6.30, Supplies.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. R. N. CROSS, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. H. G. CHANCELLOR.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. FRANCIS H. JONES, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11, Mr. A. PHAROAH; 6.30, Mr. E. W. SMITH.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. SEYMOUR MARKS; 6.30, Mr. D. DELTA EVANS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. C. ARTHUR GINEVER, B.A.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11.55, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. A. J. MARCHANT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. L. P. JACKS, M.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. WALTER COCK.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. Dr. GREAVES.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse. 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

PEARSON.—On May 12, at "Fairholme," Burgess Hill, Hampstead, the wife of Harold Fellows Pearson, of a son.

MARRIAGE.

TANGYE—KENRICK.—On May 11, at the Church of The Messiah, Birmingham, by the Rev. J. Worsley Austin, M.A. William, second son of George Tangye, of Heathfield Hall, Handsworth, to Rosa, youngest daughter of J. Arthur Kenrick, of Barrow Court, Edgbaston.

DEATHS.

BLAZEY.—On May 11, at Southport, Mary, the beloved wife of the Rev. William Blazeby, B.A., of Sheffield. Interred on Thursday in Fulwood Churchyard. Service conducted by Rev. J. W. Cock, Assistant Minister of Upper Chapel, Sheffield.

WILLMER.—On May 4, at Montclair, New Jersey, U.S.A., Charles Knight, only son of the late Edward Willmer, of Liverpool aged 81 years.



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LONDON DOMESTIC MISSION SOCIETY.

AT THE ANNUAL MEETING, held on Thursday, May 7, 1908, at Bell Street Mission, Mr. F. Maddison, M.P., in the Chair, the following resolutions were passed:—

Moved by the Chairman, seconded by Mr. H. Chatfield Clarke: “That the Report of the Committee and the Statement of Accounts, together with the Report of the Missionaries, be received and adopted.”

Moved by Mr. P. M. Martineau, seconded by Rev. W. G. Tarrant: “That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries, Rev. F. H. Summers, Dr. Read, and the Rev. E. P. Farley.”

Moved by Rev. A. A. Charlesworth, seconded by Dr. W. Blake Odgers: “That the best thanks of the meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1908-9:—Hon. Treasurer, Mr. Philip Roscoe. Committee: Mr. P. M. Martineau (chairman), Mrs. Enfield, Mrs. Eveleigh, Miss Holland, Miss A. Sharpe, Mr. Howard Chatfield Clarke, Mr. John Harrison, Rev. F. H. Jones, Mr. Lister, Mr. W. Fleetwood Pritchard, and Mr. Withall. Hon. Sec., Rev. H. Gow. Auditors, Mr. Sutton Sharpe and Mr. Eveleigh.”

Moved by Rev. R. N. Cross, M.A., seconded by Rev. Henry Gow, B.A.: “That the best thanks of the meeting be given to Mr. F. Maddison, M.P., for his conduct in the Chair.”

SAMUEL JONES FUND.—The Managers meet annually in October for the purpose of making grants.

Applications must, however, be in hand not later than June 15th, and must be made on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton Arcade, Manchester.

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British and Foreign Unitarian Association

ANNIVERSARY MEETINGS.

TUESDAY EVENING, 9TH JUNE.

THE ESSEX HALL LECTURE will be delivered by Professor Dr. Gustav Krüger (University of Giessen), on "Dogma and History." Sir W. B. Bowring, Bart., will take the Chair at 8 p.m.

Any Member of the Association who sends a stamped and addressed envelope to the Secretary, not later than Tuesday, 26th May, will receive one Ticket (not transferable). Non-members of the Association may obtain tickets on payment of 1s. Early application for Tickets should be made.

WEDNESDAY, 10TH JUNE.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11.30 a.m. Preacher, Rev. R. Travers Herford, B.A. Collection in aid of the Funds of the Association.

ANNUAL BUSINESS MEETING at Essex Hall at 4 p.m., when the President will take the Chair. Tea in the Council Room. 5.30 to 6.30

PUBLIC MEETING at Essex Hall at 7.30 p.m. Opening Address by Sir W. B. Bowring, Bart. Speakers:—Mrs. Hodgson Pratt on "Religion and Peace"; Rev. C. J. Street, M.A., LL.B., on "Religion and Temperance"; Mr. John Ward, M.P., on "Religion and Labour"; Miss Edith Gittins on "Religion in the Family"; Rev. Matthew R. Scott on "Religion and the Man in the Street."

THURSDAY, 11TH JUNE.

ON Thursday Morning at 10 a.m. a short DEVOTIONAL SERVICE will be held at Essex Hall.

PAPER at 10.30 a.m. by the Rev. W. Whitaker, B.A. on "The Changing Social Base and the Future of our Churches." The Paper will be followed by Discussion.

MEETING at 12 o'clock on "Women's Work in connexion with our Churches," when the formation of a League of Unitarian Women for practical Missionary work and social intercourse will be considered.

CONVERSAZIONE at the Portman Rooms, Baker Street, W. The President and Lady Bowring will receive from 8 to 8.30. Tea and Coffee from 8.30 to 10.30. At intervals during the evening the "Royal Blue" Band will provide Music. Tickets, 1s.; on and after 10th June, 2s. Evening Dress is generally worn, but it is optional.

The President and the Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-week Meetings.

Programmes and Tickets from the Secretaries of Congregations in London, and direct from Essex Hall.

EFFRA ROAD UNITARIAN CHRISTIAN CHURCH, BRIXTON.

A BAZAAR will be held in Essex Hall, on Friday, 6th, and Saturday, 7th November, 1908, in aid of the Restoration Fund.

It is estimated that about £1,000 will be required. Further particulars will be announced later,

JOHN HARRISON,
Treasurer.

THE SUNDAY SCHOOL ASSOCIATION.

(FOUNDED 1833.)

THE Anniversary Meetings

will take place on

TUESDAY, 9th JUNE, 1908.

LUNCHEON at the Holborn Restaurant,
AT 1 O'CLOCK. TICKETS 2s. 6d.

THE Annual Meeting

will be held at

ESSEX HALL at 3 o'clock.

MISS EDITH GITTINS,
President, in the Chair.

Afternoon Tea will be served at 4.15.

CONFERENCE

At 4.45.

Opened by Rev. A. COBDEN SMITH,
on
'THE MAKING OF A SUNDAY SCHOOL.'
To be followed by Discussion.

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